



The Classical Chronicles



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**Al Qawl
Al Munir**



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Glossary



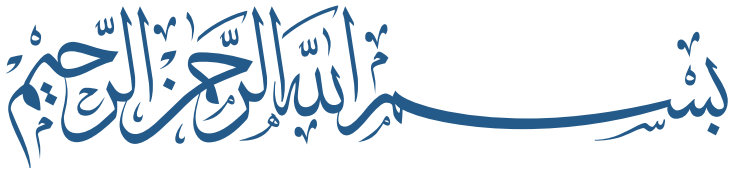
صلى الله عليه وسلم | Sallāllāhu Alayhi Wa Sallam

Peace and blessings of Allah be upon him



رضي الله عنه | Radiyallāhu Anhu

May Allah be pleased with him



With the Name of Allah, the All-Merciful, the Most Merciful

All praise be to Allāh Who has revealed the Book to His servant, allowing no crookedness in it. May peace and salutation be sent upon our master, Muhammad, who transmitted and clarified with the command of his Lord, the most High. He called the people to it, so adopt it as it is the greatest way, and upon his family, generous companions, and those who followed them in goodness from the best of mankind.

To Follow:

Some of the pioneers of knowledge and religion from Makkah al-Mukarramah, who focus on studying the explanation of the glorious Qur'ān, have asked me to discuss with them the science of the principles of Tafsīr and the important topics that it comprises, which is a must for its student to stop over. So I responded to their request and I have aimed for precision in the text, intending to be concise, whilst also clarifying and explaining. I will focus on the most important topics which are required to be stop over by the student of knowledge in this field.

So, with the praise of Allāh and His success, it has come with sufficiency and cure. and I have titled it (The enlightening statement regarding the science of the principles of Tafsīr) and I have recited it to them over a number of lessons.

I ask Allāh, the Most High, to benefit through this the pioneers of this great science, from the students of knowledge in the institutes and schools, and all of those who seek the sciences of this religion. And Allāh hears and answers - by his favour and generosity - the call of the caller.

And I present to you the most important topics within it:

The definition of the science of the principles of Tafsīr

The definition of the science of the principles of Tafsīr - its topics - its source - the one who placed it - the first who authored in it from the glorious scholars.

Know, that the science of the principles of Tafsīr is a science which discusses that which is specific to the Glorious Qur'ān, which Allāh, the Most High, revealed upon the final Messenger Muhammad ﷺ as a guide for humanity with clear proofs of guidance and a criterion. Verse by verse, and chapter by chapter, it is a light, radiance, insight, clear proof and evidence and he was commanded to convey it to all the people, and to clarify it to them all.

The topics covered are its revelation and the reasoning, knowing what came earlier and what came later, what is Makki and what is Madani, what was revealed during travel and during residency, the names of the Qur'ān and the names of its chapters, the number of chapters and the number of verses, and other matters that are necessary for the student of the Qur'ān and its Tafsīr to know.

This science is different from the science of Qur'anic Tafsīr, as it is a science of fundamentals and principles through which one can understand the meaning of the verses of the great book.

Its content is the speech of Allāh, the Most High, which was revealed upon the Messenger ﷺ over a period of thirteen years, along with the generalised topics that are necessary to study in the science of Tafsīr. Its source is the Qur'ān, prophetic Sunnah, truthful reports, and the disciplines which are required for this field.

The one who placed the science are the scholars of independent reasoning, those who are firmly grounded in the science of Qur'anic Tafsīr.

The first person who authored in this topic - as has been mentioned by al-Jalāl al-Suyūtī in 'al-Itqān': Shaykh al-Islām Jalāl al-Dīn al-Bulqīnī, the author of the book 'Mawāqī' al-'Ulūm min Mawāqī' al-Nujūm' within which he clarified and organised its topics in to fifty and a half, and he spoke well about each one.

Then he was followed in this by al-Jalāl al-Suyūtī in his book 'al-Tahbīr fī 'Ulūm al-Tafsīr' wherein he added to what was previously done. Then, when he came across the book 'al-Burhān fī 'Ulūm al-Qur'ān' by al-Imām Badr al-Dīn Muhammad Ibn 'Abdillāh al-Zarkashī al-Shāfi'ī, he added to what it contained, and authored his book 'al-Itqān fī Ulūm al-Qur'ān' and made it an introduction for his big Tafsīr book, which he named 'Majma' al-Bahrayn wa Matla'a al-Badrayn'. In this he mentioned the topics in details, and enumerated eighty topics if made concise, otherwise it could be enumerated as three hundred topics.

The names of the Qur'ān and the meaning of al-Sūrah and al-Āyah

Allāh has named the glorious Qur'ān: a book, a clarifier, noble, speech, light, guidance, mercy, criterion, cure, warning, lesson, blessed, high, wisdom, wise, authoritative, rope, straight path, upright, statement, detailed, a great news, the best speech, the oft-repeated, ambiguous, descended, soul, revelation, Arabic, insight, a clarification, knowledge, truth, a guide, a fascination, a reminder, a firmly handhold, truth, just, command, caller, glad-tiding, glorified, Zabur, giver of glad-tidings, warner, mighty, delivery, stories, honoured pages, raised, purified.

These are the names of the glorious Qur'ān and its description. All of the above is mentioned in the speech of Allāh, the Most High, and all praise is due to Allāh, the Lord of the Universe.

AL-SURAH

It is the name of a collection of verses, given a specific name, under specific direction of the Messenger .

The names of the chapters of the Qur'ān have been established in the ahādīth, statements of the companions and the Masāhif, like Surah al-Fātihah, Surah al-Baqarah, and other than them.

It is rooted from....

Sometimes a chapter may have various names.

SURAH AL KAWTHAR
SURAH AL NASR

Both have three verses and are the shortest surahs in the Qur'an

It is the longest surah in the Qur'an with 287 verses.

SURAH AL BAQARAH

Linguistically it means a sign and a miracle.

AL-AYAH

Technically it is a portion of the words of the Qur'ān, separated and distinct from that which is before and after it with a separation. The smallest Āyah in the Qur'ān is: (Both will be dark green) [al-Rahmān] in Sūrah al-Rahmān in describing the two gardens i.e. both very dark green, and the statement of the Most High in Sūrah al-Mudaththir: (then he re-contemplated) [al-Mudaththir]; i.e. he contemplated over that which he has done from stubbornness, disbelief and misguidance.

The longest Āyah in the Qur'ān is the verse of debt at the end of Sūrah al-Baqarah.

Knowing the more virtuous parts of the Qur'an

03

Knowing the more virtuous parts of the Qur'ān from that which is less virtuous - reciting in other than Arabic - its translation - reciting it by meaning - explaining it with opinion and desires.

1 POINT OF BENEFIT

The Qur'ān is divided in to parts which are more virtuous than the other, meaning that some of its verses and chapters are more virtuous than others in reward, like Sūrah al-Ikhlās for it is more virtuous than Sūrah (regarding) the perishing of the hands of Abī Lahab; as it is more rewarding when reciting it. Āyat al-Kursī is the most virtuous Āyah in Sūrah al-Baqarah; meaning it is more reward for the one reciting it as it consists of the oneness of Allāh, the Most High, and his descriptions and actions.

2 POINT OF BENEFIT

It is impermissible to recite the Qur'ān in other than Arabic and its translation to a foreign language is a word for word translation for it removes the miraculous nature and falls short in transmitting the meaning due to the incapability of all of mankind to come with anything similar to the Qur'ān in transmitting the meaning of the verse.

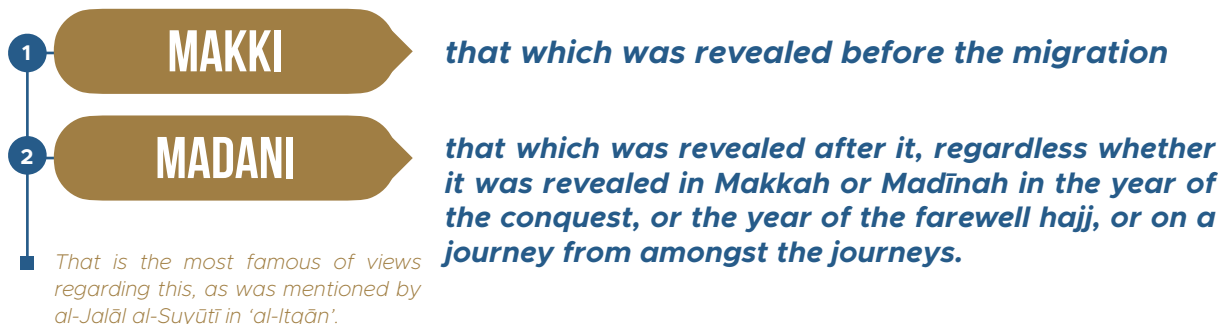
As for translating the meaning of the Qur'ān and translating the explanation of the Qur'ān in other than Arabic; then it is permissible with the condition that the translator is knowledgeable regarding the Arabic language and the foreign language, truthful in his translation, trustworthy not one who is misguided or a liar, as is the situation of some of the misguided ones from amongst the translators who are enemies of the religion.

It is impermissible to recite the Qur'ān by meaning, however, its wording is recited and its meaning is explained.

It is impermissible to explain it with opinion and desires; for it is misguidance, disbelief and deviation. Rather, it is only explained by that which is understood with the Classical Arabic language, and that which has been transmitted from the explanation of the Messenger and that which has been transmitted from the trustworthy scholars.

Knowing that which is Makki and Madani

The Qur'ān is divided, in terms of revelation of its place and time, into Makkī and Madanī.



114 IS THE NUMBER OF CHAPTERS IN THE QUR'AN

The majority of them are **Makkī** and fewer are **Madanī**

As mentioned in 'al-Itqān' as transmitted by Abī 'Ubayd in 'Fadā'il al-Qur'ān' these are the twenty-five Madani chapters as follows:

1 BAQARAH	6 AL TAWBAH	11 AL FATH	16 AL SAFF	21 AL LAYL
2 AL 'IMRAN	7 AL HAJJ	12 AL HADID	17 AL TAGHABUN	22 AL QUAD
3 AL NISA	8 AL NUR	13 AL MUJADILAH	18 AL TALAQ	23 AL BAYYINAH
4 AL MA'IDAH	9 AL-AHZAB	14 AL HASHR	19 AL TAHRIM	24 AL ZALZALAH
5 AL ANFAL	10 MUHAMMAD	15 AL MUMTAMINAH	20 AL FAJR	25 AL NASR

The remaining chapters are Makkī.

It was transmitted by al-Suyūṭī from Abī al-Hassan Ibn Hassār in his book 'al-Nāsikh wal-Mansūkh' that the Madanī chapters are twenty by consensus and that which is differed upon are twelve chapters, and other than these are Makkī by consensus.

The benefits of knowing this are knowing that which was revealed later and then it can abrogate or it can act as a specifier according to an opinion of those who permit that which came later to specify.

Judging a Sūrah to be Makkī or Madanī may be a ruling upon all the verses or upon the majority of the verses, so it is said: This Sūrah is Makkī and it has these verses which are Madanīyyah. This Sūrah is Madanīyyah and it has these verses which are Makkīyyah.

All of this is clarified precise rulings.

The majority are of the view that al-Fātihah is Makkīyyah and it is narrated that it is the first of what was revealed of the Qur'ān, as evidenced by the statement of the Most High: (We have certainly granted you the seven often-repeated verses and the great Quran) [al-Hijr] and the Prophet ﷺ explained it as al-Fātihah.

It has been said that it was revealed two times, once in Makkah and once in Madīnah, demonstrating its honour.

As for the first that was revealed from the Qur'ān, then it was five Āyāt, from the beginning of al-'Alaq, that was sent down by Jibrīl upon the Messenger for the first time, and he was in the cave of Hirā in Makkah al-Mukarramah, on the day that he was sent as a Prophet.

**Knowing that which
was revealed during
residency and travel**

What is intended by

1 RESIDENCY

that which was revealed upon the Messenger during residency i.e. when locally residing not when traveling and this is the majority of times.

2 TRAVELING

that which was revealed upon him during traveling, and it is less often.

This type of category is more general than that which preceded, for that which was revealed in residency, may be Makkī and may be Madanī and the similar applies to that which was revealed during travel.

That which **was revealed during travel** is the statement of the Most High from Sūrah al-Mā'idah regarding al-Tayammum: ***(O believers! When you rise up for prayer, wash your faces and your hands up to the elbows, wipe your heads, and wash your feet to the ankles. And if you are in a state of 'full' impurity, then take a full bath. But if you are ill, on a journey, or have relieved yourselves, or have been intimate with your wives and cannot find water, then purify yourselves with clean earth by wiping your faces and hands)*** [al-Mā'idah: 6] to the end of the verse, for it was revealed in al-Baydā'i, in front of Dhī Khulayfah on the path of Makkah, or in a place called: (Dhāt al-Jaysh), close to Madīnah on the return of the Prophet ﷺ from the battle of al-Hudaybiyyah.

Also, from it is the verse: ***(Today I have perfected your religion from you)*** [al-Mā'idah: 3] from Sūrah al-Mā'idah for it was revealed on the Day of 'Arafat, and it was on a Friday, during the farewell sermon on the tenth hijri year.

Also, from it is the verse: ***(Most certainly, the One Who has ordained the Quran for you will 'ultimately' bring you back home 'to Mecca')*** [al-Qassas: 85] it was related in al-Juhfah during the journey of the Hijrah.

Also, from it is Sūrah al-Fath, all of it was revealed between Makkah and Madīnah, regarding al-Hudaybiyyah. As for that which was **revealed during residency** then it is the majority, and the majority of the verses of the Qur'ān were revealed during residency.

**Regarding that which
was revealed during the day,
night and whilst lying down to sleep**

1

AL NIHARI

which was revealed upon the Messenger during the day.

2

AL LAYLI

which was revealed upon him during the night.

2

AL FIRASHI

which was revealed upon him when he was on his place of sleeping, whether he was sleeping or not sleeping.

This category is more general than that which has preceded because that which was revealed upon him during the day may be that which is Hadaṛī, or Safaṛī, or Makkī or Madanī. Similarly, this applies to al-Laylī and al-Firāshī. That which was revealed during the day is the majority.

From the examples of that which was revealed during the night is the Āyah wherein the Qiblah was changed, and it is: (Indeed, We see you 'O Prophet' turning your face towards heaven. Now We will make you turn towards a direction 'of prayer' that will please you. So turn your face towards the Sacred Mosque 'in Mecca'—wherever you are, turn your faces towards it) [al-Baqarah: 144]

The Prophet ﷺ used to pray in the direction of Bayt al-Maqdis for seven months but it fascinated him to pray in the direction of al-Masjid al-Harām, then this verse was revealed during the night in Madīnah.

From it is Sūrah al-An'ām; this was all revealed at once during the night. Around it was seventy thousand angels who were making Tasbīh.

From it is Sūrah Maryam, al-Mu'awwidhatān, and al-Munāfiqūn.

From that which is Firāshī is the Āyah: (Allah will 'certainly' protect you from the people) [al-Mā'idah: 67]. They used to guard the Prophet ﷺ at night, then when this verse was revealed; he said to them: leave me, for Allāh has protected me.

**Knowing that which
was revealed during
the summer and winter.**

1

AL SAYFI*which was revealed upon the Messenger during the summer*

2

AL SHATA'I*which was revealed upon the Messenger during the winter - and that which enters it is autumn*

The seasons of the year are four: summer, spring, winter and autumn.

From the examples of that which is Sayfī is Āyah al-Kalaalah, and this is in Sūrah al-Nisā: (They ask you 'for a ruling, O Prophet'. Say: Allah gives you a ruling regarding those who die without children or parents) [al-Nisā: 176] to the end of the Sūrah. It was revealed during the travel of the farewell Hajj, so it is considered as Sayfī, similar to the beginning of al-Mā'idah, and similar to the statement of the Most High: (Today I have perfected your faith for you, completed My favour upon you, and chosen Islam as your way.) [al-Mā'idah: 3] and the statement of the Most High in Sūrah al-Baqarah: (Be mindful of the Day when you will 'all' be returned to Allah) [al-Baqarah: 281], Sūrah al-Nasr, and the verse of debt in al-Baqarah.

From the examples of that which is Shatā'ī, is the statement of the Most High in Sūrah al-Nūr: (Indeed, those who came up with that 'outrageous' slander are a group of you) [al-Nūr: 11] until the last ten verses, and these are called the verses of innocence which were revealed regarding the innocence of Sayyida Ā'ishah from that which she was accused of from the hypocrites and the false allegations of the misguided

**Regarding that which
was revealed firstly and
that which was revealed lastly
from the Qur'ān al-Karīm**

The Ahādith indicate that the first part of the Qur'ān which was revealed upon the Prophet ﷺ - in the cave of Hirā in Makkah al-Mukarramah -: was the first five verses of Sūrah al-'Alaq, then the revelation stopped for a period of time, and then he was walking in a valley and heard a sound, so he looked in front of him, behind him, to his left and right, and did not see anything. He looked to the sky and there was Jibrīl the one who came in Hirā. He became shocked and then returned to his house and asked to be covered, so he was covered, and then it was revealed: (O you covered up! Arise and warn!) [al-Mudaththir] to the end of the verses.

As for that which was first to be revealed in al-Madīnah after the migration then it was Sūrah al-Mutafifīn and the last Sūrah which was revealed is Barā'ah. The last Āyah to be revealed is the Āyah of al-Kalālah from Sūrah al-Nisā and the last Sūrah which was revealed is Barā'ah. This was narrated by the two Shaykh's from al-Barā' Ibn 'Āzib.

Also, it is narrated by al-Bukhārī from Ibn 'Abbās that the last verse to be revealed was the verse regarding usury from the end of al-Baqarah. It is also narrated from Ibn 'Abbās that the last verse revealed was: (Fear the day that you will return to Allāh) [al-Baqarah: 281] in Sūrah al-Baqarah. The Messenger died eighty-one days after this, and it was said, after nine nights. He passed away on a Monday night, which two nights into the month of Rabī' al-Awwal, in the eleventh year of the Hijrah.

It is also narrated by Ibn 'Abbās that the last Sūrah to be revealed was the end of: (When Allah's 'ultimate' help comes and the victory 'over Mecca is achieved') [al-Nasr].

The author of 'al-'Itqān' has expanded upon this topic and category.

Knowing the reason of revelation

What is intended by reason of revelation is the situation that the verse or verses were revealed regarding; either mentioning the incident or clarifying a ruling when it was happening, and this was in the time of the Prophet ﷺ.

The benefits of this are many.

- 1 KNOWING THE WISDOM OF THIS ISLAMIC LEGISLATION**
- 2 BEING AWARE OF THE MEANING THAT IS INTENDED BY THE VERSE AND REMOVING ANY AMBIGUITIES.**
- 3 KNOWING THE REASON OF REVELATION IS A POWERFUL WAY TO UNDERSTAND THE MEANING OF THE VERSES, FOR KNOWLEDGE OF THE REASON NECESSITATES KNOWLEDGE OF THE OUTCOME.**

Know, that the reason of revelation is that which has been transmitted with a connecting chain from a companion which has been attributed to Allāh's Messenger or it has not, however, there is not a place for opinion in this manner, therefore it takes the ruling of being attributed to the Prophet.

An example of that wherein the reason is known is the statement of the Most High: (Indeed, those who came up with that 'outrageous' slander are a group of you) [al-Nūr: 11] until the end of the ten verses in Sūrah al-Nūr, and these were called 'verses of slander' and 'verses of innocence'; for they were revealed regarding the hypocrites who accused 'Ā'ishah as has been established in the Saḥīḥayn and other than it.

Also, the statement of the Most High: (Indeed, 'the hills of' Safa and Marwah are among the symbols of Allah) [al-Baqarah: 158] the verses in Sūrah al-Baqarah, for the reason of their revelation was that some believers were staying aback in performing al-Saṭ, because the disbelievers would do it, therefore, this clarified that there is no harm for the believers to do this, rather it is from the actions of Hajj and 'Umrah.

Also, the statement of the Most High: (And to Allāh belong the east and the west, so wherever you turn there is the Face of Allāh) [al-Baqarah: 115]. If a person was to understand this in accordance to the wording alone it would be permissible for a Muslim to pray in any direction without specifically facing the Ka'bah, however, if one is aware of the reason of revelation then they know that facing the Ka'bah is mandatory in every prayer, as Allāh, the Most High, has commanded in his statement: (So turn your face towards the Sacred Mosque 'in Mecca') [al-Baqarah: 144].

As for the reason of revelation for these verses; then it was because a Jew said: Verily, Muhammad left facing Bayt al-Maqdis and directed towards the Ka'bah due to following his desires. Therefore, Allāh, the Most High, made a mockery of them by stating that for Allāh is the east and the west. Therefore, He can command to face any direction upon the earth, and can command to face the Ka'bah in replacement of Bayt al-Maqdis. There is no diversion from the ruling of Allāh and obedience to it. Therefore, the Qiblah for him and for his Ummah is the Ka'bah, not other than it, until the Day of Judgement.

**Regarding al-Mutawātir,
al-Mashūr, al-Āhād and that
which is Shādh from the recitations**

Know, that there is no difference that everything that is from the Qur'ān is Mutawātir in its foundations and subsidiaries. Similarly, in its order and placement, according to the firm researchers of Ahl al-Sunnah.

As for the forms of recitation, then they are of types:

- 1 **AL MUTAWATIR** this is what has been transmitted by an amount of people wherein it is impossible for them to agree upon a lie, from an amount similar to them and similarly until the end of the chain. *The majority of the recitations are like this.*
- 2 **AL MASHUR** this is what has been transmitted by a large amount, however, it does not reach the level of al-Tawātur and it is in accordance to the transcript and Arabic language. It's because famous amongst the reciters, and it was not counted amongst that which was erroneous and that which was odd.
- 3 **AL AHAD** this is what has an authentic chain of transmission, but goes against the transcript, Arabic language, or is not famous as the aforementioned was famous, and these are not recited.
- 4 **AL SHADH** this is what does not have an authentic chain, like the recitation: (Malaka Yawma al-Dīn) in past tense form and (Yawma) with a fatha on the Mīm, these are not recited.

From the Mutawātir are: the seven recitation which are established with chains from the seven reciters, and they are: **Nāfi', 'Āsim, Hamzah, al-Kisā'i, 'Abdullāh Ibn 'Āmir, Abū 'Amr, and Ibn Kathīr.**

In this regard, it is not permissible to recite in the prayer with other than these and no religion ruling like punishments or other than it is established without it. It is not established with other than it except explaining it.

From the third type is the recitation of the three reciters which completes ten; and they are Ya'qūb, Abū Ja'far and Khalaf. The recitations of some of the Companions are connected to this; like the recitation of Ibn Mas'ūd.

Benefit: It has been established in the Sahīh that the Messenger said: "The Qur'ān has been revealed in seven ahruf". The scholars have different regarding the meaning of this hadīth, and the best that has been said regarding it, is that it means seven forms from the forms of the Arabic language for ease. Therefore, whatever differences there are they all do not leave the seven forms.

As for the view that what is meant is the seven recitation, then it is incorrect.

**Recitations transmitted
by the Prophet ﷺ that
he recited with**

From it is that which has been transmitted by al-Hākīm with his chain from Abī Hurayrah that he recited: (Maliki Yawmi-dīn) [al-Fātihah] without Alif. This is how it is recited by five out of the seven reciters, and they are: Abū ‘Amr, Ibn ‘Āmir, Hamzah, Ibn Kathīr, and Nāfi’. ‘Āsim and al-Kisā’ī recited it with Alif.

Similarly, (al-Sirāt al-Mustaqīm) [al-Fātihah: 6] with a Sād and it is the recitation of the majority except for Qunbul; and he is Abū ‘Umar Muhammad Ibn ‘Abd al-Rahmān al-Mahzūmī, for he recites it with a Sīn. Also, other than Khalaf; and he is Abū Muhammad Khalaf Ibn Hishām, for he recites it with Ishmām of the Sād with Zāy.

Similarly, the statement of the Most High in Sūrah al-Baqarah: (Farihānum-Maqbūwdah) [al-Baqarah: 283], it is established from the Prophet ﷺ that he recited it as: (Faruhunum-Maqbūwdah), with a Dammah on the Rā and Hā in plural form with an Alif, and it is the recitation of Ibn Kathīr and Abī ‘Amr, as for the rest then they recite it as: (Farihānum-Maqbūwdah) [al-Baqarah: 283], with a Kasrah on the Rā, Fathah on the Hā and an Alif after it.

Also, the Prophet ﷺ recited: (Nunshizuhā) [al-Baqarah: 259] with a Dhammah on the first Nūn and a Sukūn on the second, a Kasrah on the Shīn which after it is a Zāy. This is the recitation of Hamzah, al-Kisā’ī, Āsim, and Ibn ‘Āmir. The remaining recited it as (Nunshiruhā) with a Rā in replacement of the Zāy.

Also, the Prophet ﷺ recited: (Min Anfasikum) [al-Tawbah: 128] at the end of Sūrah al-Tawbah with a Fatha on the Fā, and its meaning is: the greatest of you in status, as has been established by Ibn ‘Abbās

It was said in ‘Rūh al-Ma’ānī’: it is the recitation of Ibn ‘Abbās, Ibn Muhaysin, al-Zuhrī and the seven reciters recited it as: (Min Anfusikum) [al-Nahl: 72] which is the plural of Nafs.

And other than these which have been established from him .

**Those who became famous
from the Companions and
the tābi'īn with memorisation
of the Qur'ān and reciting it.**

**From the Companions who became famous
regarding this are eleven; and they are:**

- | | |
|---|---|
| <p>1 'ALĪ IBN ABĪ TĀLIB AL-HĀSHIMĪ ﷺ</p> <p>2 'UTHMĀN IBN 'AFFĀN AL-UMAWĪ ﷺ</p> <p>3 UBAY IBN KA'B AL-KHAZRAJĪ ﷺ</p> <p>4 ZAYD IBN THĀBIT AL-ANSĀRĪ AL-KHAZRAJĪ ﷺ</p> | <p>5 'ABDULLĀH IBN MAS'ŪD AL-HUDHALĪ ﷺ</p> <p>6 ABŪ AL-DARDĀ UWAYMIR IBN ZAYD AL-KHAZRAJĪ ﷺ</p> <p>7 MU'ĀDH IBN JABAL ﷺ</p> <p>8 ABŪ ZAYD QAYS IBN SAKN ﷺ</p> |
|---|---|

*For these are eight that became famous for
memorising the Qur'ān and teaching it to others.*

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| <p>9 ABŪ HURAYRAH 'ABD AL-RAHMĀN IBN SAKHR AL-DAWSĪ AL-YAMANĪ ﷺ</p> <p>10 'ABDULLĀH IBN 'ABBĀS AL-HĀSHIMĪ ﷺ</p> <p>11 'ABDULLĀH IBN SĀ'IB AL-MUTTALIBĪ ﷺ</p> | |
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*These three learnt from the above eight and therefore the total number
from the Companions is eleven, may Allāh be pleased with them all.*

As for the Tābi'ūn, then many became famous for its memorisation and reciting, from them: Yazīd Ibn al-Qa'qā', al-A'raj 'Abd al-Rahmān Ibn Hurmuz, Mujāhid Ibn Jabr, 'Atā Ibn Yasār, al-Aswad Ibn Yazīd, 'Ikrimah the slave of Ibn 'Abbās, al-Hasan al-Basrī, 'Ubaydah Ibn Qays al-Salmānī and other than them.

These reciters and memorisers from the Companions and Tabi'īn is the reference point for the seven reciters which have been mass-transmitted. For Nāfi' learnt from Yazīd Ibn al-Qa'qā', Ibn Kathīr learnt from 'Abdillāh Ibn Sā'ib, Abā 'Amr learnt from Yazīd Ibn al-Qa'qā' and Mujāhid, Ibn 'Āmir learnt from Abī al-Dardā, 'Āsim learnt from Zirr Ibn Hubaysh, Hamzah learnt from 'Āsim, and al-Kisā'ī learnt from Hamzah, may Allāh be pleased with them all.

The occurrence of arabicised words and strange words in the Qur'ān al-Karīm

Know, that al-Mu'arrab - Dhammah on the Mīm, Fatha on the 'Ayn, and a Shaddah on the Rā - is the word which is used in the Arabic language and is also used in foreign languages, its origin is from a foreign language and then it was used in the Arabic language. From them, is the names of the majority of the Prophets; like Ibrāhīm, Ismā'īl, Ishāq, and other than them.

The scholars have differed regarding the Mu'arrab, is it present in the Qur'ān al-Karīm or not? That which is correct is that it is present in it but in a very minute amount. This does not negate the statement of the Most High: (an Arabic Qur'ān) [Tāhā: 113], because the intent is the majority, or the foreign words have turned in to an Arabic usage and therefore resemble the origin Arabic or are from that which is similar between the languages.

Examples of this are: (Awwāhun) [al-Tawbah: 114] from the statement of Ibrāhīm: (Abraham was truly tender-hearted, forbearing) [al-Tawbah], the meaning of which is one who is certain in the Ethiopian language.

Similarly, al-Kifl, in the statement of the Most High: (will have a share in the burden) [al-Nisā: 85], and the statement of the Most High: (And¹ He will grant you a double share of His mercy) [al-Hadīd: 28] for the meaning of it is: al-Di'fu (multiplication)- with a Kasrah on the Dād - in the Ethiopian language.

Similarly, al-Qistās which means justice, and other than these.

As for the strange words, then these are words that have a meaning which is now known except with research in the Arabic dictionaries and there is no entrance of opinion in this regard. Like, al-Qaswarah which is the name of a Lion, and al-Abbi, in the statement of the Most High: (and fruits and herbage) ['Abasa: 31] and other than these which only the well-researched scholars know, and Allāh knows best.

Al-Mushtarak and Al-Murādif

Know, that al-Mushtarak are divided into **two**:

1 MUSHTARAK MA'NAWĪ

- this is when the wording and meaning is the same, however it differs with the differing of the content, therefore it takes a meaning in accordance to the context.

2 MUSHTARAK LAFDHĪ

- this is what is intended, this is when the wording is the same but the meanings are many in relation to the content, like al-Qur'i, for it is the same word that is used for purity and menstruation.

That which is most correct, is that they are both present in the Qur'ān al-Karīm, like al-Qur'i in the statement of the Most High: (Divorced women must wait three monthly cycles) [al-Baqarah: 228] and like (Wayl) [al-Jāthiyah: 7], for it is the name of a valley in the Hell-Fire, and a statement for punishment, and like (al-Mawāliya) [Maryam: 5], for it is the name of a master and slave. Also, (Tawābun) [al-Nūr: 10] for it is the name of the one seeking forgiveness and the one accepting repentance, and other than these.

As for **al-Murādif** then it is the **opposite of al-Mushtarak al-Lafdhī**; which is that where the meaning is the same but the wording is different, like (al-Insān wal-Bashr), (al-Yammi wal-Bahr), (al-Adhāb wal-Rijs), and similar to these.

Regarding discussions about the meanings related to rulings in the Qur'ān al-Karīm

These are many.

From them is generalisation, and these are types:

1 UNRESTRICTED GENERALISATION

meaning that which is not specified by anything and no specification has been transmitted in its regards; rather it remains upon its generality. This is like the statement of the Most High: (and Allāh is All-Knower of everything) [al-Nūr] and the statement of the Most High: (He is the One Who created you from a single soul) [al-A'raf: 189].

2 RESTRICTED GENERALISATION WITH SPECIFICATION THAT IS CONNECTED OR DISCONNECTED

like the statement of the Most High: (Divorced women must wait three monthly cycles) [al-Baqarah: 228], for it is restricted by the pregnant women, for her time period is giving birth to the child, and the Amati, for her time period is two cycles.

Similarly, the statement of the Most High: (kill the polytheists wherever you find them) [al-Tawbah: 5], the verse, for it is restricted by the statement of the Most High: (As for the polytheists who have a treaty) [al-Tawbah: 4].

3 GENERALISATION THROUGH WHICH SPECIFICITY IS INTENDED

like the statement of the Most High: (Those unto whom the people said, Your enemies have mobilised their forces against you) [Āl-'Imrān: 173], the verse, the generalisation of the word al-Nās upon the one who spoke is specific to the person, and it is Nu'aym Ibn Mas'ūd al-Thaqafī, and the second use of al-Nās is referring to Abū Sufyān.

Similarly, His statement: (Or do they envy the people) [al-Nisā: 54], the verse, the intent of al-Nās in this context is the Prophet ﷺ and it was ascribed to him because he has collected all the praiseworthy characteristics of the people.

The first type is literal and the second and third are metaphorical. One of them has a word which diverts the meaning and this is the restricted generalisation which is restricted with a specification, for the indicator is that which specifies it. The second, the indicator may be a word, as in the statement of the Most High: (Those unto whom the people said) [Āl-'Imrān: 173], for its indicator is the wording, for the intent is Nu'aym Ibn Mas'ūd as was mentioned. Alternatively, it is logically, as in the statement of the Most High: (Or do they envy the people) [al-Nisā: 54] until the end of the verse, for the indicator is the situation, and Allāh knows best.

**That which has been specified
in the Qur'ān by the Sunnah and
that which has been specified by
the Sunnah from the Qur'ān**

Know, that this is referred to as: research regarding specification of that which is general. There are many generalisations that have been transmitted in the Qur'ān al-Karīm which are specified by the Sunnah. Also, there are many generalisation that are transmitted in the Sunnah which are specified by the Qur'ān al-Karīm, and this is permissible according to the majority of the Scholars as has been mentioned in the books of Usūl.

If this is understood, then what has been specified from the Qur'ān al-Karīm by the Sunnah is the verse of Ribā, then this is the statement of the Most High: (But Allah has permitted trading and forbidden interest) [al-Baqarah: 275], it has been specified to other than al-'Arāya which has been narrated in a hadīth in the Saḥīḥayn, that the Prophet ﷺ permitted the trading of al-'Arāya, this is the trading of Tamr with Rutab in that which is less than five awsuq.

Similarly, the statement of the Most High: (Forbidden to you are carrion, blood) [al-Mā'idah: 3] for it includes all forms of carrion including fish and locusts, and every blood including liver and spleen, however, it is specified by a hadīth: two types of carrion and two types of blood have been permitted for us, the hadīth.

As for that which has been specified from the honourable Sunnah from the Qur'ān: the Prophet ﷺ statement: Whatever is cut from an animal while it is alive, then it is dead flesh. This is narrated by al-Hākim from Abī Sa'īd and he authenticated it according to the conditions of al-Shaykhayn. For this is general for everything which is cut from the living is considered dead, however, it is specified to other than hair and wool, due to the statement of the Most High: (And out of their wool, fur, and hair He has given you furnishings and goods for a while) [al-Nahl].

Similarly, the statement of the Prophet ﷺ: "I was commanded to fight the people until they testify that there is none worthy of worship in truth except Allāh", the hadīth, for it is general and includes those who give the jizyah and other than them, but it is specified by the statement of the Most High: (until they pay the tax, willingly submitting, fully humbled).

Similarly, his statement: It is not permissible to give charity to the rich. Narrated by al-Nasā'ī and other than him, for it includes those collecting [the charity] and other than them, however, it is specified but the verse other than the collectors, so it is permissible for the collector to be rich and therefore it is permitted for him to take from the charity; i.e. the Zakāh, because it is a payment for him.

**That which has been transmitted
regarding the abrogating and
the abrogated in the
Qur'ān al-Karīm**

The linguistic meaning of al-Naskh is removal and copying, he says: the cloud has removed the sun; i.e. removed it, and transcribing the book, if one has copied what is in it, while keeping the primary copy in its original form without change.

Technically: The raising of an established ruling by a previous text in a way that if it was not for it, it would be established.

The abrogating and abrogated are many in the Qur'ān, many scholars have authored numerous books regarding it. Then know, that the Mansūkh is the one that was previously revealed, and the Nāsikh is that which came after it.

As for the ordering of the Mushaf then the opposite of this can be found, the Nāsikh may be found before and the Mansūkh afterwards, as has occurred in the verse of al-Iddah, the statement of the Most High: (Those of you who die leaving widows should bequeath for them a year's maintenance without forcing them out) [al-Baqarah: 240] has been abrogated by that which is before it, and it is the statement of the Most High: (As for those of you who die and leave widows behind, let them observe a waiting period of four months and ten days) [al-Baqarah: 234].

Similarly, the statement of the Most High: (But once the Sacred Months have passed, kill the polytheists) [al-Tawbah: 5], the verse, in it is mentioned the abandonment of fighting, like the statement of the Most High: (You are not a dictator over them) [al-Ghāshiyah], like the statement of the Most High: (So turn away 'O Prophet' from whoever has shunned Our Reminder) [al-Najm: 29], the verse, and many similar to these. Some of them come afterwards in the ordering of the Mushaf, like the verse of the word, mentioned in the statement of the Most High: (And together fight the polytheists) [al-Tawbah: 36], the verse.

Then abrogation is divided into **three** types:

1 THE ABROGATION OF THE RULING ONLY WHILST THE RECITATION REMAINS

the abrogation of the ruling only whilst the recitation remains, as with the aforementioned verse of Iddah, and it is the statement of the Most High: (Those of you who die leaving widows should bequeath for them a year's maintenance without forcing them out) [al-Baqarah: 240] for its ruling is abrogated as is known.

The benefits of the maintenance of its recitation is **two**:

Firstly: The Qur'ān is recited to know the rulings and act upon upon then it is similarly recited due to it being the speech of Allāh and therefore one is rewarded due to this. Therefore, the recitations remained due to this wisdom.

Secondly: Abrogation usually occurs to make matters easier, so the recitation remains to remember the blessing and the uplifting of hardship.

2 THE ABROGATION OF THE RECITATION ALONE WITH THE RULING REMAINING

and this is like the verse of stoning, and it is: (If a married man or woman commits adultery then have stem as a form of punishment of Allāh, and Allāh is the Almighty and the All-wise) it was in Sūrah al-Ahzāb, its recitation was abrogated but its ruling remained.

3 THE ABROGATION OF THE RECITAL AND RULING TOGETHER

and this is like the verse of al-Radā'i, it is mentioned in that which is narrated by al-Shaykhayn from 'Ā'ishah ; that she said: from that which was revealed: (ten known sucklings made marriage unlawful), it was abrogated with five known sucklings made marriage unlawful.

Regarding al-Mujmal and al-Mubayyan in the Qur'ān al-Karīm

Al-Mujmal is that whose indication is not clear due to a reason.

The reasons for ambiguity are many:

From them is **al-Ishtirāk**; meaning a multiplicity of meanings for one word, so when this word is transmitted then it is not taken to any of these meanings except with an evidence that specified it, this indicative evidence is known as elucidation or an elucidator. Due to this, the word goes from its meaning being difficult to clarified.

An example of this is the word (Qurū) in the statement of the Most High: (Divorced women must wait three Qurū) [al-Baqarah: 228], it is the plural of Qar' wherein the Qāf can have a Fatha or Dhammah. It's meaning consists of both menstruation and purity, it has been elucidated by the Sunnah, it is narrated in the Sahīhayn from Ibn 'Umar that he divorced his wife and she was menstruating, this was mentioned to Allāh's Messenger who became angry and said: tell him to take her back until she becomes pure, then menstruates, then becomes pure, then if he wills he can remain with her or if he wills he can divorce here before entering upon her, this is the Iddah which Allāh commanded us to divorce woman. Meaning, the statement of the Most High: (Divorce them with their Iddah) [al-Talāq: 1]; meaning the time that the Iddah has been legislated for, and this demonstrates that the time of Iddah is purity.

From the reasons of ambiguity in the meaning of a word is **al-Hadhf**, like the statement of the Most High: (and yet whom you desire to marry) [al-Nisā: 127], for it possible for it to be understood with the Harf al-Jarr being hidden which is (Fī), and it is possible for it to be ('An), then the taqdīr is applied to the first. So, (Fī) would mean that one loves this, and the second means that they dislike this, and other than these from the many examples.

In conclusion:

It is said in 'al-Itqān': (There is a difference in regards to the occurrence of ambiguity in the Qur'ān al-Karīm, the majority are of the view that it is present in opposition to Dawūd al-Dhāhirī. Then, for those who state that it is present, and this is the stronger view, does it remain ambiguous or is it a must for there to be an elucidator? In this regard, there are views of the scholars, the most correct of them is: that which Allāh has obligated upon the slave then it is a must for it to be elucidated so the meaning is known. As for that which is other than this, then it is permissible for it to remain ambiguous, and Allāh knows best).

Al-Mutlaq and Al-Muqayyad

1

AL MUTLAQ

that which indicates towards the reality without restriction, and it is referred to by the grammarians as 'Ism al-Jins' like Human and lion.

2

AL MUQAYYAD

that which indicates towards a part or an individual, like Zayd and Bakr.

The intent here is: the ruling if they oppose, then the Mutlaq restrict the Muqayyad if this is possible, through the ruling and reasoning or one of them. Then the ruling becomes that of the Muqayyad and the Mutlaq is understood according to that.

An example, is the ruling and reasoning behind the expiation of an oath - for example, in the situation of freeing a slave, and in freeing a slave of a believer; then the Mutlaq is understood according to the Muqayyad and it is a must for it to be a believing slave.

An example, of that which is the ruling without reasoning: the statement of the Most High regarding Kaffarati al-Dhihār: (must free a slave) [al-Mujādilah: 3], and in the expiation of killing: (must free a believing slave) [al-Nisā: 92], their ruling is the same and it is the obligation of expiation, but the reasonings are different, and they are killing and al-Dhihār, then the first is understood in relation to the other, and therefore it is a must for it to be a believing slave and Allāh knows best.

The mannerisms of recitation the Qur'ān al-Karīm

20

- 01 ● From it is that the reciter seeks refuge before beginning the recitation, that they are upon complete purity, and this is obligatory if they touch the Mushaf and recommended if they are reciting from memory.
- 02 ● From it is that their heart is present, contemplating upon the verses that are being recited to receive the complete reminder, increase understanding, and a multiplication of reward. If they do not understand the meaning - and only recite - then they will be rewarded, because the Qur'ān al-Karīm is an act of worship by reciting it, and the mere recitation is an act of worship which one is rewarded for. Understanding its meaning and contemplating upon it is another matter which one received additional reward for on top of recitation.
- 03 ● From it is facing the Qiblah if possible.
- 04 ● From it is to sit if possible.
- 05 ● From it is beautification of recitation to ensure that each letter is recited separately.
- 06 ● From it is to recite from the Mushaf, even if they have memorised it; to attain two rewards, the reward of recitation and the reward of looking in the Mushaf.
- 07 ● From it is to be in a place which is clean and befitting the sacredness of the Qur'ān al-Karīm, away from dirty smells and lowly places.
- 08 ● From it is to embody its mannerisms and characteristics that one encounters in its recitation and to intend to embody it until they following Allāh's Messenger , for his character was the Qur'ān as is in the authentic hadīth.
- 09 ● From it is that whenever a verse regarding mercy is passed one should ask Allāh for mercy, and that when a verse of punishment is mentioned one should seek refuge in Allāh from the punishment.
- 10 ● From it is to be cautious in implementing the rules of Tajwīd in the recitation; if one does not know it then they should learn it from its people.
- 11 ● From it is to leave off undue effort in ones voice during recitation.

- 12 ● From it is to not recite the Qur'ān in other than Arabic because the miraculous nature is then lost.
- 13 ● To ensure one is closely listening during recitation, and to leave of speaking during it, the Most High said: (When the Quran is recited, listen to it attentively and be silent, so you may be shown mercy) [al-A'rāf].
- 14 ● To not intent to display it to a person, or to show-off, or fascination or arrogance.
- 15 ● From it is to not make it a way to gain money that they recite it in some mosques or other than it; because they give them wealth, like the merchant who sells in the marketplace, or like the shop-keeper.

This does not negate the permissibility of taking money for reciting or teaching the Qur'ān; because this does not negate the sacredness of the Qur'ān and the mannerisms required towards it, in comparison to the aforementioned as is clear.

This is some of its mannerisms, and there are many others which can be searched for in the larger books, and Allāh knows best.

Assalamu'alaikum wa rahmatullahi wa barakatuhu,

We pray that this message reaches you
in good health and imaan.

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May Allah make our paths toward seeking beneficial
knowledge easy and kindle our hearts with sincerity
and gratefulness towards Him.

Jazakumullahu Khayran



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